As regards mental life as a factor in natural events, the following passages are explicit: * This sharp division between mentality and nature has no ground in our fundamental observation. We find ourselves living within Nature. . . . We have now the task of defining natural facts, so as to understand how mental occurrences are operative in conditioning the subsequent course of Nature.' And as a contribution to the task thus defined : * If we stress the role of the conceptual anticipation of future whose existence is a necessity in the Nature of the present, this process is the teleological aim at some ideal in the future. This aim, however, is not really beyond the present process. For the aim at the future is an enjoyment of the present. It thus effectively conditions the immediate self-creation of the new creature. . . . It is not necessary to assume that conceptions introduce additional sources of measurable energy. They may do so. . . . But the operation of mentality is primarily to be conceived as a diversion of the flow of energy.'

* Physical science has reduced nature to activity, and has discovered abstract mathematical formulae which are illustrated in these activities of Nature. But the funda-mental question remains : How do we add content to the notion of bare activity ? This question can only be answered by fusing life with Nature. In the first place, we must distinguish life from mentality. Mentality involves conceptual experience, and is only one variable ingredient in life. The sort of functioning

here termed " conceptual experience " is the entertainment of possibilities for ideal realization in abstraction from any sheer physical realization. The most obvious example of conceptual experience is the entertainment of alter-